

The Non-Subscribing Presbyterian

No. 311.

AUGUST, 1932.

FAITH.

HOPE

LOVE.

"The greatest of these is Love."—I. Cor. xiii., 13.

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NOTES AND NEWS.

"Welcome to America, welcome to this college! Eloquent preacher, sympathetic friend, minister to the bodies as well as to the souls of men. Your accomplishments, not merely for the Church in Ireland but for religion everywhere, compel our approval as they command our admiration. If any falter in their faith, if any despair of leadership, if any doubt the ultimate triumph of the doctrine of the brotherhood of man, let them be informed of your work for the people of Belfast and take heart. Arthur Linden Agnew, by authority in me vested, I confer upon you the degree of Doctor of Divinity."

* * *

The above is the citation made by President Cousens of Tuft's College at the 76th commencement on the 13th June, 1932, when the Rev. A. L. Agnew, B.A., minister of York Street congregation, Belfast, received his degree of D.D. On the same occasion the wife of the President of the United States, Mrs. Hoover, had the degree of M.A. conferred on her. In accepting it she said, "You young girls and you young men, I haven't all the graces that were spoken of here, but it is wonderful to bear them in mind. Thank you. Good bye."

* * *

The *Boston Evening Globe* of Monday,

June 13th, allows considerable space for the description of the ceremony. There is a large photograph in which Dr. Agnew stands out very clearly, just behind President Cousens, who is addressing Mrs. Hoover. A large number of distinguished looking men in caps and gowns are on the platform, among them, for the honorary degrees, are a distinguished

industrialist, a novelist and poet, a sculptor, an electrical engineer, a diplomatist, and another clergyman for D.D. The ceremony took place in an outdoor auditorium, 420 degrees and nine honorary degrees being conferred.

* * *

The Synod meetings in June passed off very harmoniously, on the whole. Very good addresses were given at the Remonstrant Synod by Rev. J. A. Kelly, retiring R.S.U. Moderator, and by his successor the Rev. J. H. Ewbank, B.A., B.D., and by the retiring Moderator of the General Synod, Rev. G. J.

Slipper, followed by the Rev. John Begg of Larne, the Moderator of the General Synod. The service on Tuesday evening conducted by the Rev. G. J. Slipper and the lecture by the Rev. Dr. Rattray of Cambridge were both very well attended. The dinner this year was held in the Lombard Restaurant and was a very happy occasion. It was convenient having a place near the Central Hall.



REV. JOHN BEGG,
Moderator of Non-Subscribing Presbyterian Church
of Ireland, 1932-33.

The Remonstrant Synod of course is now subsidiary to the General Synod, but that does not diminish its value or its importance, in our constitution. The celebrations of two years ago, and the great sermon on the "Centennial of the Remonstrant Synod" at Dunmurry, are still clear recollections, and the Rev. J. H. Ewbank, B.A., B.D., is worthy of the honour of now being its Moderator. The Rev. John Begg has proven himself to be popular in our congregations, as indicated in the presentation recently made to him, and his friends heartily wish him a successful year of office. It would be very desirable if it could be made possible, for the Moderator to be free to get around among the various congregations, to represent the Church as a whole, to them.

* * *

A man on a tramcar in Belfast, about mid-summer day, was over-heard referring to the Eucalyptus Congress.

LETTERS IN CLAY TELLING OF ISRAELITES APPROACH.

Contemporary evidence of the children of Israel arriving in Palestine after their forty years wandering in the desert has been discovered in recent excavations in Palestine, Egypt and Irak.

Sir Charles Marston, who has received special reports from the three archaeological expeditions, said that urgent letters written on clay tablets had been found at Tel-el-Amarna, in Egypt. They were from the governors of the cities of Palestine imploring their suzerains, the Pharaohs of Egypt, to send soldiers and chariots to defend the country against a strange army of invading warriors.

"The invading hosts are called Habiru," Sir Charles said, "and . . . it seems hard to believe that these invaders can be other than the Israelites"

The Congregation at Ballee hope to have the pleasure of hearing Rev. Dr. M'Lachlan, Principal of the Unitarian College, Manchester, who is to preach at the end of the present month in the Old Meeting-House, in aid of Repairs Fund. We bespeak for Dr. M'Lachlan a most hearty welcome, and for the congregation the generous help of friends.

A STRANGE TOMB.

The late Dwight Morrow, ambassador of the United States to Mexico, left a bequest for the work of excavation at Monte Alban, in the State of Caxaea, Mexico. Most interesting finds calculated to shed new light on the ancient civilization have been brought to the surface, chief among them being a tomb containing a number of dead warriors seated upon benches running along the sides of the wall. Cortes, the Spanish explorer of 400 years ago, missed it; now it has been found by the party supervised by Alphonso X. Caso, and that by accident. The warriors all wore fantastic masks of silver beautifully chased and heavily set with precious stones. Some other masks of gold set with turquoise were also unearthed, pointing to the fact that this ancient people must have been highly skilled in the making of artistic jewellery and other ornate work in precious metals.

In "My Magazine" for July, there appears a very interesting article on Joseph Priestley, under the heading of "A Queer and Famous Yorkshireman." A very fine head sculptured on the key-stone of the entrance to the Imperial Chemicals House in London, is shown. It is a very much more striking portrait than that circulated in the pamphlets on Joseph Priestley, which is available to all our readers. Priestley is no doubt better known as a chemist, because of his discovery of oxygen, which turned out to be of far greater importance than he realised. He was however the first of English Presbyterian Ministers to follow the lead of Theophilus Lindsey, in adopting the name Unitarian and affixing it to his meeting-house. According to the late Principal Gordon, the name was intended to include Sabellians, Arians and Socinians. "At twelve Joseph was sent to Batley Grammar School, and there he learned Latin and began Greek. He also learned a curious shorthand (used by Alex. Gordon) invented by Peter Annet, a free thinker and fighter, who, before he died in 1769 at 76, had twice stood in the pillory and done a year's hard labour at Bridewell because he had dared to write papers attacking the history of the New Testament. Joseph saw a weakness in Annet's shorthand and wrote him, starting a correspondence which ended in dissertations on free will."

Another interesting item in "My Magazine" is the interior of a church in a village of Transylvania, and that gives us an idea of what the inside of a state Unitarian Church might be, in that country.

VATICAN CITIZENSHIP.

The largest religious gathering perhaps ever held in the world, has just taken place in this island. Newspaper reports and illustrations, as well as the cinema, have conveyed full and vivid details of wonderfully organised pageantry and disciplined, and successful handling of vast crowds. The enormous volume of concentrated and devotional thought overcoming for the time being, disturbing political acrimony, enables us to realise the grip the Church of Rome has upon the minds and affections of its devotees. The Church of Rome claims to be "Catholic"; but, the right to such title is challenged by the Christian Church outside its borders. "Catholic" means "Universal," and that is an inclusive and not an exclusive term. The Church of Rome means the Papacy, and the central figure in the Eucharistic Congress was the Pope's Legate; and at the climax of the proceedings by means of modern inventions, the voice of the Pope was heard by a million people.

We read in the "World To-day," that recently there have been quiet and far-reaching changes in Papal policy. History within the last seventy years has shown how great the blow was to the power of the Pope, which deprived him of the Papal States. To-day, "the Pontiff's worldly domain is a mere sixth of a square mile of territory containing but a hundred or so inhabitants." So far as the size of territory is concerned, the Pope's dominion among the countries of the world is negligible. With the new policy however the Vatican State will suffice as to size: in that State, the Pope has sovereign rule, he has the dignity of a king among other kings. The Pope, after long dispute with the Italian Government consented to accept this small territory; it is sufficient for his purpose. "The Vatican has continued to insist that its newly recognised temporal sovereignty gives it diplomatic jurisdiction." What does that mean? Hitherto in countries where the Roman Church has had a grievance, such as the persecution of its missionaries, with the aid of say French or Italian diplomacy, the Church has made its protests to the government of such a country. In February, 1930, two Italian priests were kidnapped and killed by bandits in China. The usual procedure in such cases had been for the Italian Government to take up the case, because the priests were Italian; and, as usual, on this occasion "it first consulted with the Papal

Secretary of State as to how the demands should be made."

But with new temporal power, a change had taken place, the Vatican was now a nation on its own, and with the utmost politeness it practically told the Italian Government to mind its own business, "the priests in question were in China, not as ordinary Italian citizens, but specifically as servants of the Catholic Church, doing its work under its orders, and that therefore the right to make diplomatic representations appertained not to the Italian Government, but to the Vatican."

Briefly the position is this. The size of the territory doesn't matter; but at the same time it can have an unlimited number of subjects or citizens. The case just now, the first of its kind, constitutes a precedent, and the Vatican's temporal political status has been acknowledged. "In effect, the Vatican has asserted its right (although not necessarily its intention) to claim as its citizens all who are subject to its spiritual jurisdiction." "There is nothing in international law to prevent this." "Dual citizenship is a recognized fact in the present state of international law." What is to hinder then in the future every Roman Catholic having a dual citizenship, such as a Jew has who belongs to the Hebrew nation and to the country in which he resides? The Congress was gathered from numerous nationalities, its pilgrims come very near to being of not only one religion but of one nation as well—that of the Vatican. The article goes on to show how well the purposes of the Roman Church may be served by the new policy. "Of the twelve thousand priests in the missionary field more than a third were natives of the countries in which they were working, whereas twenty years ago the indigenous clergy numbered but a few hundred. The importance which the Vatican accorded to them was signalized in 1923 with the nomination of the first coloured bishop, Monsignor Roche, a Hindu. Four years later seven Chinese were granted episcopal dignity. There is nothing to prevent these bishops from becoming archbishops or papal nuncios. It is altogether probable that within a few years coloured prelates will sit in the College of Cardinals. And finally, strange as it may sound, there exists in the Church, no rule, dogma, or religious prejudice to prevent the election as Pope of an Englishman, or an Asiatic, or a yellow man, a black man, or a red man. This fact is of great symbolic importance."

THE ANNUAL MEETINGS.

The Remonstrant Synod of Ulster met on Tuesday, June 21st, at 4-30 p.m. The proceedings were opened by the retiring Moderator (R.S.U.) the Rev. J. A. Kelly, who in resigning his office gave a very able address, briefly outlining the history of the R.S.U. and indicating the spirit of wide tolerance which first animated it, inasmuch as its constitution remained that of the old General Synod of Ulster, to which the R.S.U. under the leadership of the Rev. Dr. Montgomery and others stood firm. In reality the break-away was by the General Synod of the Presbyterian Church, inasmuch as subscription to articles of faith was to be insisted upon without exception. Hitherto the Presbyteries had been allowed to use their discretion as to the extent to which subscription was to be optional.

The Rev. J. H. Ewbank, the new R.S.U. Moderator, followed with a very interesting address, which is here recorded—The group of churches which comprise the Remonstrant Synod have always been Non-Subscribing Churches. They resisted the imposition of creeds over a century ago, and despite all the progress of the last hundred years the need for a free, open and Christian Church is as great as ever. While it is true that all organised churches are to some extent becoming more liberal, more open to accept modern knowledge, there is at the same time a strong fundamentalist section in all organised Churches. In the opinion of some religious leaders fundamentalism is growing. Recently Bishop Barnes, of Birmingham, referred to a strong fundamentalism in some Free Churches and thought it was stronger to-day than it was a quarter of a century ago. In the North of Ireland fundamentalism, based upon an erroneous view of the Bible, making claims for the Bible that the Bible nowhere warrants, burying its head in the ground and refusing to see any new light or to listen to any modern appeal—fundamentalism of that kind is still strong, active, and is still growing. And there is all the more need of a Church free from dogmatic tests, open to receive new truth, and based on the simple teaching of Christ. During the last few weeks a number of Church conferences, synods and assemblies have been held. The religious leaders of the Anglican Church, the Free Churches, and of the Roman Catholic Church appear to be gravely anxious. They say "The Christian Faith is fighting for its very life," that "youth is in revolt and is

repudiating the Gospel," and they talk of "the tyranny of science." I do not think that Churches which are drawn to Christ and to His teaching, which seek new truth and are eager for righteousness, will ever be overthrown. The difficulty in our group of Churches is that our liberty may become a cloak for licence. There is a type of mind which goes about with no settled beliefs, and of all people on God's earth there is none more useless than this type of man, whose open mind is an empty mind, who has no definite beliefs. He is useless for any purpose. At the opposite pole is the man whose beliefs hold the last word of truth, who knows all the truth that is to be known, and people who do not share his beliefs are lost. Between these two types lies our way. We need more than a mere cold intellectual theism. We need real Christian enthusiasm, based on sound knowledge and clear insight. That is the pressing need of Christians to-day.

The Rev. John M'Cleery of Raloo was elected clerk, and the Rev. J. Glynne Davies of Comber, assistant clerk, for the ensuing year.

THE GENERAL SYNOD.

The proceedings opened with Divine Service conducted by the retiring Moderator, Rev. Geo. J. Slipper, who took as his text:—I Corinthians, xii., verses 21 and 26. "The eye cannot say to the hand, I have no need of thee; nor again the head to the feet I have no need of you. . . . Whether one member suffer all the members suffer with it, or one member be honoured all the members rejoice with it." One who bore an honoured name in our community of the Christian Church has well said, it is the Christian view of man that society is constituted as it is, not to separate us from each other, but to help us in combining together, with our diversity of gifts and diversity of operations, in such a way as would not be possible if everyman was a duplicate of his fellows: and further, to make us realise that we are precious to one another, and ought to be more closely connected by our individual varieties of station and of powers, than any uniformity could make us. Moreover, he adds—we are one body, and members in particular—all working for a common good, all necessary to the health and life of each and the whole—all flourishing or perishing together so, as our text expresses it—"The eye cannot say to the hand I have no need of thee, nor the head to the feet I have no need of you." And if this really be the Christian view of the ideal constitution of society, much more I

think it is the view that ought to prevail in regard to the Christian Church. It certainly is a great ideal—one that attracts us to it by the wide scope of its beneficent operation. How to attain unto it has been, or should be, the aim of all who desire to see the living Temple of God set up on firmer and more solid foundations, and the spirit of Christ implanted in the hearts of men... The aim and mission of Christ's evangel was both social as well as spiritual, and it still is. To be true to Him demands of us that we shall interpret His aims in the fullest spirit of service. That Jesus came into the world to save sinners is undoubtedly true, but we must not forget that He came that men might have life and that they should have it more abundantly, and to this end He calls the members of His Church on earth to take their part. Every heart that is dedicated to manifest the Christ-life in its own and seeks to impart its influence to others must be prepared to make the response and to pay the sacrifice. It is not a question of *this* branch or *that* of the Church to which it belongs, it is response to a call, a co-operation in fellowship and brotherhood. When this larger and more enthusiastic response is given there will be less criticism and a greater unity of purpose in the service of promoting the life divine at the heart of the world.

The Communion Service on Wednesday morning was conducted by the retiring Moderator.

The Rev. J. Begg was elected Moderator.

The Moderator having thanked the meeting for the honour done to him, said he did not feel that he had all the qualifications necessary to fill the position wisely and well, but he had placed himself under wise guidance. He hoped that the year of office which had been so generously assigned to him would prove to be fruitful of peace and goodwill. There were difficulties of many kinds to be faced, both in the Church and in the world, but he trusted that the spirit of Christian discipleship would animate all hearts so that, as far as possible, their labours would contribute to a fresh zeal in the Church and a nobler spirit in the world of affairs. So far as he was concerned, the welfare of their Church would be his constant care, and the only privilege he would ask in his year of office would be the privilege to serve the cause of religion for which the Non-Subscribing Church existed.

The business was of the usual routine nature, but that did not diminish its value, because very important items involving in

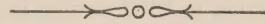
some cases considerable sums of money were dealt with.

A letter from the Women's League was read suggesting that next June arrangements should be made to unite meetings of the Women's League and the First Church 150th anniversary with those of the Synod; and that representatives from the English churches be invited. The matter was referred to the General Purposes Committee for consideration.

Further references will be found in "Notes and News." Dr. Rattray's lecture was reported in last month's issue.

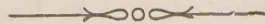
Many thanks are due to the ladies who prepared such excellent repasts both on Tuesday and Wednesday in the Central Hall.

Mr. Alfred Taylor's services at the organ were very much appreciated.



Ballyclare—A very happy party of Sunday school scholars, parents, teachers and friends set out from Ballyclare for the annual S.S. picnic on the 7th July. The Ballynure party was picked up on the way, and the ideal weather conditions and the holiday spirit evinced by everyone made the long journey seem short, and we arrived in Cushendall in good time for a substantial meal before we set out for the "shore." After various games, paddling, boating interested all of us, and at 4-30 we had again appetites sharpened for the tea provided for us in Cushendall. Mr. Bell and the teachers spared no pains to make the outing all that it proved—most successful and enjoyable.

Women's League.—The Stanhope Street branch spent an enjoyable afternoon in the grounds of the Farm, Belfast, on Friday, 15th July, as the guests of Mrs. Bruce and her niece, Miss Hutton. Tea and games on the lawn in front of the house occupied the greater part of the time, and an inspection of the green-houses and flower gardens was much appreciated. Miss Bruce, who is in her 101st year, moved freely among her guests, and at the close of the proceedings presented each member with sweets and flowers. A hearty vote of thanks to the hostesses was proposed by Mrs. E. R. Jackson, and passed with acclamation.



The Hon. Treasurer begs to acknowledge with thanks the sum of £1, on behalf of the Subsidy Fund, from Mrs. Magill, Warrenpoint

REVIEW.

"ALEXANDER GORDON" (by H. M'Lachlan, M.A., D.D., Lecturer in Hellenistic Greek in the University of Manchester). *Manchester University Press, 1932. Price 7/6.*

Dr. M'Lachlan is a successor to the late Rev. Alex. Gordon in the office of Principal of the Unitarian College, Manchester, and as a devoted student and friend of the great Principal is well qualified and entitled to the right to act as his biographer. The volume bears the impress of dignity as emanating from a University Press. A good portrait of the Principal in academic robes forms the frontispiece. The biography itself occupies 124 pages, and the "Bibliography, a list of published writings of Alexander Gordon," 73 pages. The writings are classified, in their years, beginning in 1869 closing in 1930 with "The Centennial of the Remonstrant Synod" and "Memoir of Lady Durning Lawrence." Just before his last illness Principal Gordon expressed his intention of contributing to this magazine, but we were denied the privilege and honour of enriching these pages with the lucidity and wealth of a mind whose powers were even more vivid, like the glory of a sunset, at the close of a long day. Any biography of one with such a varied and distinguished career must leave with those who knew him the feeling "the half has not been told." His friends in Belfast realise the fresh unfoldment of his mind and character in the later years of his life. On page 8 there is the statement: "He used to describe himself as 'an Englishman by birth, a Scotsman by education, and an Irishman by inclination.'" (Yet, no one ever called Gordon a Sabellian!) As an Irishman and, at heart, a citizen of Belfast, it is only natural that his biographer should have missed an aspect of him so much better understood over here than over the water; but the book provides us with a fund of detail which makes clear to us why Gordon should have had certain innate qualities which came out occasionally in the disciplinarian. His great-grandfather was a Scotch dominie who "carried on" until he was eighty and, getting the hint that he should give up, retorted, "Bring me any boy you like, and I will thrash him as well as any man of twenty." He was followed by his son Alexander, who migrated to England and went into business in Dudley. He was converted by John Wesley himself from Presbyterianism to Methodism, and became a Wesleyan local preacher. Our Mr. Gordon

in his 89th year related how that it was stamped on his mind "that only one life intervened between him and John Wesley"—that of his grandfather after whom he was named. "When the old gentlemangave me his blessing and laid his hand on my head, he used to say: 'This hand has touched the hand of Mr. Wesley.'" Truly an apostolic succession! We are taken through Alex. Gordon's college career, and brought into touch with many honoured names at Edinburgh and in London. One thing we are not told, that in the Edinburgh years a preacher whom Gordon greatly admired was Oswald Dykes, at that time assistant to Dr. Candlish at St. George's. He preferred the assistant minister to the senior, at that time a celebrated divine. Dr. Oswald Dykes in later years became minister of Regent Square, London, and principal of the Presbyterian College there. Mr. Gordon's first ministry was at Aberdeen; it was a short but successful one in that it "rescued the congregation from the desponding condition into which it had fallen." Then followed the co-pastorate at Hope Street Church, Liverpool; after that Norwich, where the congregation was one of the most influential. For the second time he took up a co-pastorate, this time with the Rev. John Scott Porter at the First Presbyterian Church, Belfast, in three years succeeding him as minister. His connection after that with the North of Ireland remained until the close of his life, even after he became Principal in Manchester. Gordon served his Church unofficially to a far greater extent even than he did officially. His presence gave prestige to the Non-Subscribing Presbyterian Church, and of that we have had ample evidence in the testimonies of last year. We have a vivid recollection of Dr. Edwin Odgers, the previous Principal at the Unitarian College, and Principal Gordon walking arm-in-arm along the street together after the funeral of the Rev. Hamilton Thom in Liverpool. In the biography we have Mr. Gordon's words written in 1925 when Dr. Odgers passed away—"After an intimacy of six-and-sixty years, often singularly close and always without a ruffle, I have lost my oldest living friend." Philip H. Wicksteed "at a drawing-room meeting in Leeds in 1907, coupled Gordon with Odgers as 'two of the most brilliant scholars and able men he had ever known'." The compiling of this biography has meant far more work than appears in the size of the book. Dr. M'Lachlan read everything that Gordon had written, and that in itself must have been a work extending into

past years. The compilation has been a labour of love. Do the congregations in England know and appreciate the work of Alexander Gordon as a previous generation has done? They would understand very much better the meaning of the Liberal religious movement of which they form a part if they were familiar with this book, which we cordially commend to the perusal of all who are trying to understand our position, and the points of contact we have with other denominations.

J.B.

ANGELS AND MEN.

There is a brotherhood with Nature, there is also a brotherhood with that Life which ensouls Nature, and whatever the Beings that are within that Life, if they be such as the Bible describes, as the Psalmist speaks of, we have fellowship with them also, the brotherhood extends to angels as well as to men. We are told how in His hour of utter loneliness and suffering an angel came and ministered to Christ; and He further said, if He but prayed, His Father would give Him legions of angels.

Jesus spoke also of the guardian angels of children, and gave a solemn warning to those who would inflict injury to them:—"I tell you their angels do behold the face of my Father which is in heaven."

The Christian Church in the course of its 2,000 years has had a great deal of teaching with reference to the ministrations of angels. It was either Manning or Newman who said that he always considered a church full, whether there was a visible congregation or not, because of the number of angels present. "Sing choirs of angels, sing in adoration," bathing in the magnetism of worship, truly co-operating with men in the service of God!

In a city where electricity has to be generated there is a house with the appliances for the purpose, and entering that house or passing it, one is conscious of the great power that is there. A Church, true to its mission should be such a Power House, where there is a great store of spiritual force for the helping of the world. Harmony and faith are necessary conditions. It is not possible for these fine forces to have much effect where there is not harmony, where there is discord; and belief in the power of the unseen, confidence that such work is not in vain, is needed. Even Jesus was hindered in His work, in a town, where He could do no mighty works because of their unbelief.

Surely if we make the conditions right for the blessing, we shall get the blessing. That is the meaning of that famous picture by Holman Hunt, of Christ standing knocking at the door. The lack of faith, the lack of confidence shuts the door on the gracious influences that otherwise would give us aid. If only we would believe that there is abundance of help, above all that we ask or can think of asking! We become heedless and forgetful.

"And the door is hard to open,
For the weeds and ivy vine,
With their dark and clinging tendrils,
Ever round the hinges twine."

We become shut in on ourselves, we become wretched, unhappy, not knowing what it is that we want. It matters little how we think of the forms which Life assumes, through which it works, for the important thing is not the form but the Life, and it is the Life we need, Life and more abundant Life; we need to forget ourselves and join our life to the Great Life all around us, and feel that we are partners with it.—ULLIN.

ORPHAN SOCIETY.

The Report which is now printed and circulated, states that it is very helpful when all the collections are sent in with the lists at the 20th March, or earlier. At present there are thirty-six orphans on the Roll. Four of them are partly supported by the Lord Enniskillen Memorial Orphan Society.

LEAGUE HOUSE, 18 DEVEREUX COURT, STRAND, LONDON, W.C.2.

Open to members of the Women's League, and Women and Girls belonging to our Congregations.

BED, BATH, AND BREAKFAST, 5/.

APPLY, giving a few day's notice to: **MISS HERMANN, The Warden.**

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HOUSE TO LET.

At Ravara Unitarian Church, 2 apartments, tenant expected to act as caretaker for said church. Apply The Farm, Ballygowan, Belfast.

REPORTS.

First Church, Belfast.—**WOMEN'S LEAGUE.**—The Garden Party held at Merlyn, on the very kind invitation of Mrs. Moore, proved a decided success, about £25 profit being realised. It was a very enjoyable social function and hearty appreciation is due to Mrs. Moore and Miss Armstrong for their intensive labours, also to their willing helpers and to those who kindly sent gifts.

CHOIR EXCURSION.—The choir and friends had an excellent day on June 11th for their visit to the Silent Valley in the Mourne Mountains. Tea was provided at the Seaccliffe Tea Gardens, Kilkeel. Thanks are due to Mr. Andrew McNeill for the arrangements.

SUNDAY SCHOOL EXCURSION.—This took place on June 25th, to Brown's Bay, Islandmagee, which lies amid charming country. The day though dull was warm and dry but for one shower, and we hope the scholars found not only happiness but benefit from hill and sea. They joined in the games with gusto. The school is again indebted to Mr. Andrew McNeill for organising the excursion.

Downpatrick.—A largely attended flower service took place in Downpatrick First Presbyterian Church. The children marched from the Sunday school to the church, bearing bouquets of roses and other flowers, and also eggs, which were received and laid on a raised stand. The local company of the Boys' Brigade were welcomed. Hymns with words and tunes happily wedded, and appropriate to the occasion, were sung. Rev. J. McNeill holding up a flower, said that this would be his text. He quoted from Tennyson:

Flower in the crannied wall,
I pluck thee out of the crannies,
I hold you here, root and all, in my hand,
Little flowers—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

He emphasised the revelation of beauty. This beauty arose through the little flower's surrender to its surrounding influences. Then he spoke of its mystery and eventual decay, applying these facts to human life and experience. Several of the children took up the collection. The gifts of flowers and eggs, about 15 dozen, were given to the Down Infirmary.

Newry.—The annual floral services promoted by the First Presbyterian (Unitarian)

Church, on June 26th, were a great success. The church was artistically decorated, reflecting the utmost credit on those who undertook the work. In view of the extraordinary number of blue flowers, the pulpit was bedecked with numerous varieties of these blooms, the windows being decorated with rhododendrons. The opening service, which was conducted by the Rev. G. J. Slipper, was largely carried out by the children. Miss Sadie Wharton read the lesson, the pupils of the Sunday School giving the responses. The singing was unusually impressive. Members of the 2nd Newry Troop of Boy Scouts, under Scoutmaster J. Corkhill, and the Church Lads' Brigade, under Captain G. W. Reside, paraded at the evening service, the procession being headed by the Henry Thomson Memorial Flute Band. The service was conducted by the Rev. J. Shaw Brown, Clough, who took as his text the words—"Consider the lilies" (Matt. 6.28). The text he pointed out was taken from the Book of Nature, the Master having taken his scholars into the fields to see the ways of God in the open air. "Consider the lilies of the field," he said, "how they grow. They grow naturally—they toil not, neither do they spin—they simply grow without effort or friction into forms of loveliness and beauty that surpass the glory of Solomon's Temple." The Master had taken His disciples away from the class-room and the synagogue into the open air to learn the lesson of growth and beauty in the natural world. There they had one of the fundamental differences between the teaching of Jesus and the teaching of the Scribes and Pharisees. For them religion was chiefly a church affair, with the rules and regulations, sacraments and doctrines. Many people at the present time thought of religion in that way. For many of them religion was Roman Catholicism and Protestantism—Presbyterianism and Unitarianism, and they seldom got beyond their human form. Jesus wished to lift his disciples above all those human distinctions. The lilies of the field were neither Roman Catholic nor Protestant, they were neither Presbyterian nor Unitarian; they were the common property of the world in which all ages and nations might perceive the silent process of growth, shaping the lilies of the field into a thing of beauty. Jesus had seen in the law of growth in the natural world a parable of the law of growth in the spiritual world. He enjoined them to let the lesson of the lilies teach them how the soul of men grew. Religion, he concluded,

gradually grows out of the soul and becomes the character of the man or woman. The collection, on behalf of the Sunday school, was taken up by the scholars. Those responsible for the artistic decorations included—Mrs. Slipper, Mrs. M'Keag, Misses Sarah Warnock, Peggy M'Cullough and Mr. T. S. M'Kinstry. Mrs. Slipper presided at the organ.

Newry and Warrenpoint.—On Wednesday, the 29th of June, the scholars of Newry and Warrenpoint Sunday Schools, accompanied by their teachers, some of the parents and a few friends, spent a most enjoyable day at Cranfield (a delightful little spot on the coast near to Kilkeel) which is really a children's paradise with its sandy beach and safe bathing. The journey, which was by bus, was a source of great enjoyment to the children. An early start being made, the children had a delightfully long day in which to enjoy themselves. Everything was done for their comfort in regard to meals, and after tea competitive games were indulged in, and these rounded up a perfect day both in regard to weather and all other things. Newry was reached about eight o'clock by a tired but happy party.

Mountpoltinger.—The Sunday School Excursion took place on Saturday, June 25th, when a large bus filled almost to capacity made the journey to Dundrum. Here the party received a cordial welcome from Rev. J. Shaw Brown who then directed us to the picturesque ruins of the old castle from which we obtained splendid views of sea and country. It had been intended that tea should be served in these peaceful surroundings but unfortunately the grass was too damp following the shower through which we had passed on our journey from the City. An alfresco meal was therefore taken in a quiet lane close to the Manse, some diversion during its progress being caused by the efforts of a farmer to remove young cattle from a field outside which we had collected. Subsequently we drove on to Murlough House, Mr Brown having obtained permission for us to pass through the grounds on our way to the shore, where an enjoyable time was spent until it was necessary to return to the bus. The homeward journey was made via Killinchy and Comber thus providing a pleasant variation of route. Our best thanks are due to Rev. J. Shaw Brown and Mrs. Brown for all the trouble they took on our behalf.

CAIRNCASTLE BAZAAR.

For Manse Renovation Fund.

Great success attended the bazaar promoted by Cairncastle Non-Subscribing Presbyterian Church, and held in the Old Schoolroom, Cairncastle, on Tuesday afternoon, which was in aid of the Manse Renovation Fund, and reflected the greatest credit on all concerned.

There was a very large and representative attendance at the opening ceremony, which was performed by Lady Dixon, D.B.E., J.P., whose home is but a short distance from Cairncastle. Mr. David Munn, J.P., Comber, presided and amongst those supporting on the platform were—Mr. Wm. Chaine, D.L.; Rev. Thomas Munn (respected minister of the congregation), Rev. John Begg (Larne), Moderator of the Church; Rev. W. Townley Tilson, M.A., Greyabbey; Rev. W. G. Marsden, Ballycarry, and the Rev. J. A. Miskimin, B.A., Glenarm. Rev. John M'Cleery, Raloo, and many other clerical well-wishers were present during the afternoon and evening.

The proceedings opened with praise, after which the Rev. Mr. Begg led in prayer.

The Chairman, in a happy speech, expressed thanks for the compliment paid him by being asked to preside.

Lady Dixon, who was heartily received, said they were all aware that the sale was organised in order that money might be raised to pay for some necessary repairs which had been effected at Mr. Munn's Manse. They all liked their friends to live in comfortable houses, and she felt sure that all would do their best to raise the required money. She had never seen a bazaar so well stocked with goods, and seldom had she seen so many people in a hall at such an event. It gave her the greatest pleasure to be present and declare the bazaar open, and she wished it every success. (Applause.)

Little Miss Kathleen Tweed presented Lady Dixon with a beautiful bouquet of roses, whilst another tiny tot, Miss "Racey" Lilley, presented the chairman with a "buttonhole."

The Stall-holders were:—

Work Stall—Mrs. Patrick M'Clure, Mrs. Maxwell, Miss Colton, Miss J. Colten, Miss M'Kay, Miss N. H. Crawford, Miss Allen.

Cake Stall—Mrs. Munn, Mrs. Dempsey, Miss M'Kay, Miss N. H. Crawford, Miss Allen.

Provision Stall—Mrs. M'Dowell, Mrs. Magill, Mrs. R. J. M'Clure, Mrs. O'Neill.

Variety Stall—Miss S. Duffin, Miss A. M'Dowell, Mrs. S. Duffin, Mrs. Parke.

Sweet Stall—Miss Duffin, Miss Maxwell, Miss M. Wilson, Miss E. M'Guckin.

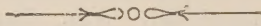
Tea Rooms—Mrs. Axon, Mrs. M'Clelland, Mrs. J. Houston, Mrs. Melville, Mrs. A. M'Clelland, The Misses Bradford, Esler L. M'Dowell, T. M'Dowell, Gingles, M'Guckan, A. Aicken, E. Aicken, M. Rodgers, A. Magill, M. Moore, and Jean Fullerton.

Palmistry—Mrs. Stugdon.

Baking Competitions—Mrs. H. Brennan, Miss M'William and Miss Carey.

Butter and Eggs—Mrs. Andrews.

Several other ladies and gentlemen also gave valuable assistance.



OBITUARIES.

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Mr. Patrick Crawford, Larne.

With sincere regret we record the death, in his 83rd year, of Mr. Patrick Crawford, Inver Lodge, Larne, which took place on July 5th. It is true that his departure hence was a release from acute suffering, and in this respect death was, as is often the case, an angel of mercy; yet the loss of so worthy a member of our religious body cannot be other than an occasion of sorrow.

The welfare of this congregation was always dear to his heart. For many years, and until his death, he held the Trusteeship of our congregational property, and at all times was deeply concerned in all that related to our best interests. He was a man, moreover, of much business experience, both in the North of Ireland and in America, and enjoyed the affection of many friends and the esteem of all. To his sorrowing widow and four daughters our sympathies are respectfully tendered.

The funeral took place on Thursday, July 7th, to the McGarel Cemetery, and was attended with every mark of respect by ministers and representatives of all Protestant denominations. The service in the house and at the graveside was conducted by the minister, Rev. John Begg, assisted by Rev. A. Turner, and the Rev. J. McCleery.

William M'Calmont Worthington, B.A., B.Sc.

The deepest sympathy of friends in our Church will go out to the Rev. Joseph and Mrs. Worthington, formerly of Belfast, in the sudden loss of their only son William. It is hard to realise that he has gone at the early age of 23, taking into the Unseen all the promise

of sterling character, brilliant intellectual gifts, and a most lovable personality, adorned with the attractive grace of quiet modesty. Our world is the poorer for his going, but we can only trust and be assured that God's purposes in one so richly endowed will not fail. God must have his own completions where man can see only brokenness.

After graduating B.Sc. at London University at the age of 20, having won several distinctions in his course, he went up to Clare College, Cambridge. Last month took his B.A. with success in the Mathematical Tripos, in spite of a prolonged illness in 1931, and was accepted as a Research Student in Aeronautics at the University. He was President of Clare College Scientific Society in his last year, and was also a member of the Cambridge Socialist Society, of which he was to have become secretary. His human sympathies were shown in the voluntary part he took in connection with the reconstruction of a mining area in Wales under the auspices of the Society of Friends a year ago, and it was while cycling with three other students to similar work at Rhos on June 27th that the accident took place, near Chipping Norton, which suddenly cut him off in the prime of youth. He was a member of our Church at Cambridge, of Rosslyn Hill Church, Hampstead, and of the Fellowship of Youth, and took an active interest in the Summer camp at Mansford Street Mission, Bethnal Green, London.

He was born in Belfast in 1908, while his father was minister of Mountpottinger Church, and had a warm side to his native country. The funeral was to City Cemetery, Belfast, on July 1st, the Rev. R. Nicol Cross of the First Church, officiating.

Rev. Charles Thrift.

The Rev. Charles Thrift passed away at Whitehaven, Cumberland, on June 15th, 1932. He was at one time well-known in the north of Ireland, having had charge of the Stanhope Street Mission, 1894-1896, and was minister at Ballyhemlin, 1896-1910, afterwards he took up mission work in Birmingham, at the Fazeley Street Mission, 1910-1932. He had accepted an invitation to Ilminster, Somerset, but the condition of his health did not permit him to take up the duties of the pastorate there. He was a man exceptionally well qualified for mission work, in which he showed great aptitude. The sympathy of friends here in Ireland, will, we feel sure, be extended to Mrs. Thrift and her two daughters.

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